

APOTELESMA:  
OR,  
THE NATIVITY  
OF  
THE WORLD,  
AND  
The Revolution thereof, with  
*Astrologickall Judgements*  
thereupon.

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By GEORGE WHARTON Esq.

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Cardan. Seg. I. Aph. 20.

*ASTROLOGIA altissima scientiarum est, tum quia  
de Cœlestibus, tum quia de futuris, quorum scientia  
non solum Divina est, sed etiam Utilissima.*

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APOTHECARY  
OF  
THE NATIVITY  
OF  
THE WORLD  
AND

By GEORGE W. HADLEY, Esq.

[illegible]

# Of the VVorlds Nativity, and the Revolution thereof, with Astrological Judgments thereupon.

Let not trouble my self, or the Reader, with the various Opinions of Men or Nations concerning the 'lapsed years of the World's Creation, some being utterly lost in Conceptions that repugne Philosophy, others sway'd with Philosophicall conjectures destructive to Divinity; and the rest miserably varying one from another: For, the Heathens afford us no satisfaction [*Epicurus* and *Aristotle* will not allow it had any beginning.] The Jews are wretchedly dissenting in their accounts [*Philo* and *Iosephus* irreconcilable.] The *Samaritans* differing from the Jews, and indeed all others, the Jews from the Christians, and they amongst themselves, *Scaliger* and *Petavius* of the Latines, *Clement* *Alexandrinus* and *Nicephorus* among the Greeks.

'Tis true, *Longomontanus* (a most learned modern Astronomer) with a *silere amplius nequeo*, takes holdly upon him to discover this grand secret from the motion of the Sun's Apogæum, supposing the Sun's Eccentricitie immutable, and the Apogæum a yearly motion of  $1^{\circ} 1' 50''$ .  $14^{\text{th}}$ . stilling it *Illustré testimonium de Mundi exordio, & duratione hactenus*. For, by positing the Sun's Apogæum in the beginning of Aries at the Creation, and his Perigæum in the opposite point *Libra*; He concludes of 4000. years (within a half) betwixt the Creation and the Passion of our Saviour; and till the 1588<sup>th</sup>. yeare of his Incarnation 1554. (allowing 35. whole years for our Saviours age, with addition of the time intercepred betwixt his Nativity and Passion.) And this, his learned Author grounds on the accurate Observations of his learned Master *Tycho Brahe*; (who indeed concluded the progress of the Sun's Apogæum, (S.S.S.) till that year 95°. 30'.) And to the end we might compare the same with the Observations of sundry old and late Astronomers, throughout the respective Ages they lived in, exhibits to our view the following Table of

The Place of the *Sun's Apogæum*, from the beginning of the World, and the true *Vernal Equinox*.

In the severall Ages of	Years of the World.	Deduct.	Obser- var.	Dif- fer.
<i>Hipparchus Rhodius</i>	3810	65 16	65 30	14
<i>C. Ptolomeus Alexand.</i>	4099	70 3		
<i>Albaregnius Maham</i>	4849	82 53	82 16	37
<i>Gualterus Nortberg.</i>	5454	93 43	94 15	32
<i>Nicolaus Copern. Fur.</i>	5492	94 23	95 8	45
<i>Tycho Brabeus Dan.</i>	5554	95 30	95 30	0

Whereby it appears that the moved *Apogæum* of the *Sun* proportionably deduced (according to the *Annually* motion here allowed it) throughout the respective ages of their *Astronomers*, differs no where more then 45'. from what it was observed by them, *Ptolomey* excepted, who (as saith *Longomontanus*) 100 confidently maintained that *Hipparchus's* supposition of the *Sun's Apogæum* had continued invariable untill his time: his observations being without all question violently fixed to such a purpose.

And (to say the truth) were it that we had the *Sun's Apogæum* precisely and uncontrollably so determined by *Longomontanus*, or otherwise by any other; very well it might be called *Illustræ testimonium* of the worlds Originall. But for so much as later Authors doe all or most of them differ (more or lesse) from him in the *Annually* motion of the *Sun's Apogæum*, and consequently in the place thereof, (for instance *Bullialdus*, who makes it this yeare much lesse then hee, viz. 3°. 60'. 26'. 27'', by abating 5. Seconds of what *Longomontanus* allows for its *Annually* Motion;) I dare not confidently build upon this Foundation: which would (this yeare 1655.) compute of above 5621. yeares since the *Creation*, yet that farre short of what arises from *Bullialdus*, whereby the Age of the World should now be no lesse then 6091. yeares: both of them exceeding (but the latter by farre) that Accompt which the latest and best of *Chronologers* sit down with. So that hence (also) wee receive very little or no satisfaction.

But let be the Age of the World what it please: the Season of its Birth I undoubtedly take to be the Spring, the partick of time in which that mighty *Giant* (the *Sun*,) began his unwearied



ed Course (according to appearance from the first scruple of *Aries* in the Meridian of *Meopotamia*, where *Paradise* is by men very learned both in *Divinity* & *Geography* affirmed to have stood, unlesse we admitt of such *Allegories* as make *Paradise* to signifie a place of *Pleasure*, and the four Rivers *Four Cardinall vertues*: or hoist it up in the *Aire* under the *Moones Orbit*, fancying those rivers to fall downe from thence, and running under the *Ocean* to rise up againe in those places where now they are found: the one Opinion being as unwarrantable, as the other is ridiculous.

For, it is as true as *Truth* it selfe, that *God* instituted the beginning of the *Ecclesiasticall* yeare at the *Vernal-Equinox*: whereby hee restored to the *People* the Beginning of the yeare which the *Patriarkes* had observed before them, and which they by their long *Conversation* with the *Egyptians* had discontinued, whence the soundest, both *Divines* and *Historians* conclude, that *God* restored to the *Israelites* the ancient accompt of the yeare and the true beginning thereof, partly to the end it might be a metnoriall of their departure out of *Egypt*, partly that the *Worlds Creation* might be recorded, and partly that it might be a *Prophecy* of (*Christ*, who was to suffer at this time. So that the *Creation*, the *Celebration* of the *Passover*, and the *Redemption* of the *World* (by the death of *Christ*) do all of them fall out at the same time.

Now that the *Patriarks* had this beginning of the yeare, who can doubt it? They had the most naturall accompt of the yeare, and such is that which fixes its originall at the *Vernal Equinox*. For seeing the mode of perfection is twofold, one *cum res fit*, the other *cum facta est*; the consummate perfection doth in no wise appertain to the birth of the thing, but the *Inchoate*, and (as I may say) *vernant*. For illustration whereof it may be added, That the *Spring* is the most beautifull and pleasant time of all the yeare, and the most proper for generation of things: which *Moses* not obscurely implieth, where he saith, *Terram germinasse herbam virentem*. Neither is the Objection of *Adams* plucking fruit from off the forbidden tree available, it being very well known that in some *Eastern Countreys* (yea elsewhere) they have fruit growing twice a yeare: the *Poma aurea* of *Spain*, both at *Spring* and *Autumne*. Nor does the great volume of *Heaven* but confirm this opinion; whilst the *Dodecatemorie* of *Aries* commences the

naturall yeare, wherein the first conversion, or change of these  
sublunary things is caused.

To conclude this point. The *Chaldeans* had their learning and  
wisdom from the *Hebrews*: Now forasmuch as they appointed the  
beginning of the year at the *Vernal Equinox*, as did also the *Per-  
sians*; 'tis very probable they borrowed this accompt of the yeare  
from the *Hebrews*: And therefore saith *Scaliger Exerc. 257.*  
*Mundum verè ortum primò, & autumant sapientes & credere*  
*par est.* So runs (also) the sentence of pious *Antiquity*.

*Hæc est illa dies quinta & vigesima Marti,*  
*Quâ verbo Domini mundi textura peracta est:*  
*Mortuus hæc Adam: Mortem hæc devicit Iesus:*  
*Hæc est casus Abel: fuit hæc mandandus Isaacus:*  
*Hæc Pascha inditum; Hæc David Rex dicitur unctus.*

Which is thus much after my rude version.

This is (of March) the five and twentieth day,  
Whereon God finish'd th' Heavens, Earth and Sea,  
And all therein; when the first Adam di'd;  
And when the Second [*JESUS* crucifi'd.]  
When *Abel's* blood was by his Brother shed,  
And *Isaac's* ready to be offered,  
The *Passeover* proclaimed to begin,  
When holy *David* was Anointed King.

## Of the Worlds Revolution.

**I**F this then be the season of the yeare, wherein the World had  
its Birth, as the most learned *Divines*, *Chronologers*, and *A-  
stronomers* have unanimously concluded. It followeth next, that we  
consider the Revolution thereof this present yeare 1655. and from  
thence derive our Judgments *Astrologically*; Non aliter ac in  
*Nativitatibus quid nato per subsequentes annos eveniurum sit,*  
*pronunciari solet ex thematibus Revolutionum, quæ eriguntur*  
*ad locum Solis qui est in Radice.* Orig. Part. 3. cap. 3.

Now to find out this temporary moment of the *Sun's* Revo-  
lution to the first scruple of *Aries* (where he was in the *Radix*  
of the Worlds Creation) hath been by some accounted impossi-  
ble; by others a task very difficult and uncertain. And (to say the

the truth) such has been the wide difference herein amongst *Astronomers*, untill of late dayes, that the *Calculations* (how nice and curious soever) made from the severall *Tables* they published, howbeit every man with equall confidence and commendation of the verity and exactness of his own, have wanted that precise concurrence which is requisite to raise thereon so complete an *Astrologicall* structure, as might withstand the tempestuous stormes that frequently arise from the turbulent Sea of *Ignorance* and *Malice*. Whereof *Cardanus* was so sensible, that (because he would not run the hazard of his credit, so great in the World) he rather wholly neglected the (then so) doubtfull *Cusps* of the *Houses* in these *revolutional Figures*, saving thereby the labour of erecting *Schemes*, then from such incertainties to raise alike uncertain judgments: In which respect he prescribes a regard onely to the *places* and *Aspects* of the *Planets*. And indeed should we grant the *Tables Astronomicall* (what as yet we find not in them; I mean) the exactness aimed at and covered by all men: yet, till the long-sought for and hitherto unsound certainer way of attaining the true *Longitude* be discovered, some discrepancies (more or less) will be always occurring.

In the mean while, I could wish, that some ingenious *Artists* would apply the *Directions* of *Daniel Salsbeck*, (*Probl. Astronom. & Geom. Sec. 1. Prop. 10.*) who by the help of a *Geometrical Quadrant* there described, sets down the manner of observing the true time of the *Equinoxes*, whereby they may discover, not only how far the *Calculations* made by the *Tables* differ from (but also which *Tables* come nearest) *Observation*; and by this means make choice of the best, whercon to ground their *Judgements Astrologicall*.

But forasmuch as all, or the most of our *Annually Prognostiques*, are commonly extant before the *Vernal Equinox*, on and about which day those *Observations* ought to be made, it cannot be expected that we should here proceed upon those grounds, the *Birth* of what now we present you with, anticipating its *Fortune* in the *Press* not less than *Four Lunar Revolutions*: Wherefore all we can here do, to do fairly, will be to make choice of the best *Astronomicall Tables*, in which Number I rank the *Philolaick*, as solving the *Phanomena* nearest exactness, when handled by a skilful *Artist*, and reduced (not upon

the bare credit of every prostituted *Catalogue of the Difference of Meridians*, but) with regard had to *Ecliptical Observations*, determining (so near as may be) the true *Longitude*: otherwise great Errors may ensue, especially in the time of the *Solar Ingresses, Eclipses*, and other *Lunations*, and yet the *Tables* excusable.

These things well considered, I cannot see with what shew of equity we should be derided, or *Astrologie* exploded; in case we arrive not at such preciseness in our *Annually Judgments* as is looked for from us, by those which know not the handling of a Science, whose subject is so remote, whose paths be so variously winding and intricate. Or why *Astrologie* should be contemned or slighted for want of *Perfection* more than all other *Arts* or *Sciences*, since really there are none without some defect or other; not any one that can truly say, it is free from every scrupulous exception: For, (omitting *Physick*, and the rest, which cannot justly boast of nigh so much perfection) what *Geometricalian* can stand up and truly tell me, he hath found out the exact *Quadrature of a Circle*, or the *Duplication of a Cube*? What *Algebraist* can resolve the so long sought for *Equation of three discontinued Numbers in Algebraique proportion*? And should therefore those noble Sciences be rejected as vain and foolish, and the Professors be no better accounted of than *Impostors*; when nevertheless we cannot but confess the most excellent and daily use made of *Geometry*, both of *Sea* and *Land*, very well knowing that the *Geometrician* can *Square a Circle*, (though not precisely, yet) so near exactness, as leaves the issue of his endeavors without any sensible Error? In like manner, because the *Astronomer* determines not precisely the true places of the *Planets*, (howbeit very near the same, and the *Eclipses of the Luminaries*, to admiration) the *Astrologer* sometimes strays a little in the *Species* and *Times* of the events thereon depending, shall we therefore (altogether excusing *Astronomie*) lay the whole blame and weight of our indignation on *Astrologie*, whose *Effata* suppose the *Planets* true places, which are *Scientiarum apices*, the perfection of Sciences, that God (in his wisdom) would not have known *ab initio*, but reserveth only to some peculiar *Men* and *Ages*?

I confess it is but too true, that (like as in all other Sciences, so) in this, as there are and ever have been some *Heresicks* and *Miscreants*,

Miscreants, who rail and exclaim against *Astrologie*, (for no other reason, but) because they apprehend it not, so there are a sort of loose and ignorant pretenders; (*Spurii non veri filii Artis*) who expose to sale their *Lying Oracles*, do exceedingly blemish and disparage the Science, administering thereby great advantage for the malicious to inveigh and rail against it both from the Press and Pulpit, and to bespatter the more able and honest Professors thereof with the Titles of *Figure-Flingers*, *Cheats*, *Impostors*, and (I care not what) other abusive *Epithets*.

But should we (which my very soul abhors) set light of the Deitie, because *Caligula* and *Lucian* would not grant any? or suspect the Regiment of the World, because *Sardanapalus*, *Epicurus*, *Lucretius* and *Nero* denied Gods providence? or esteem of humane things more than sacred, because the *Machivellists* teach that *Politie* might consist without Religion, accounting it nothing but an empty name, and the Bond or Giver of *Politie*? Or should we condemn the whole *Catholike Church*, because of the many *Ravanning Wolves* and *Subtile Foxes* creep into (and now so miserably despoiling) her? Or, decrying all the *Clergie*, because some *Time-buggering Changelings* have dishonoured the *Function*, seduced their *Auditorie*, and prefer'd their worldly interests and carnall ends of *Pride*, *vain-glory*, *Grise*, *covetousness*, and desire of preheminence above their brethren, to the Truth and Peace of the Gospel? Should we (I say) for the incredulity of some, condemn what (for doing so) might damne us? Or for the impiety and hypocrisie of a few, cast dirt in the face of a whole Covent of Learned and Religious Men? let the enemies of *Urania* themselves be Judges, if we might not be justly taken for fools or knaves, or knaves and fools in *Folia*? And let all rational men say, whether they be less, or any other, that have causlessly and publikely so derided and railed at us.

But *è diverticulo in viam*, to return into the road again, (for I cannot crave pardon for this digression, so pressing is the cause thereof!) The *Arietieall Ingress* reduced to *Kendale* is this yeare (by *Ismael Bullialdus*) at  $1^h: 58'. 41''$  Apparent-time, in the afternoon of the 10<sup>th</sup>. day of *March* (*Old Stile*) unto which I add the following Scheme of the Worlds 5063<sup>d</sup>. Revolution, according to the (generally received for) true Account, the *Vulgar* and *Dyonisian* being one year more.

The

## The Scheme.



Behold! We have here the 19. degr. 40'. of the *Lion* ascend-  
 ing, the second of the *Bull* culminating, *Cynthia* separating from  
 Conjunction with *Saturne*, and hastening to the *Quartile* of  
*Mars*; He to the *Trine* of *Saturne*, and about ten dayes after to  
 the *Square* of *Jupiter*, who is in *Conjunction* with the *Sun*, *Ve-*  
*nus*, and *Mercurie* in the beginning of the Equinoctiall Signe  
*Aries*.

The preventional New-Moone in the 17°. 44'. of the *Fishes*.  
 The postventional Full-Moone in the 1°. 33'. of the *Balances*.  
*Mars Almuten* (or Lord) of the Revolution, as exceeding the  
 rest in number of Essentiall Dignities, free from combustion, and  
 Rayes of the *Sun*, Orientall, swift in Motion, and juſt upon enter-  
 ing the *Goat*, wherein he is exalted.



All which (with much of what more was requisite to be) considered, I conclude: That the year will be generally inclin'd to droughts: For, besides that *Jupiter*, *Venus*, and *Mercury* be all of them neare the *Sun* in the *Ram* (a *Signe* of the *ferie Triplicity*) unto whom also the *Sun* successively defluxeth, *Mars* continueth for the greatest part of the year in the cold and drie Houses of *Saturne*, who is now got to the *Virgin* (a *Signe* of the same nature) where the *Moone* likewise resideth: More particularly, that the *Winter* shall be temperately cold and drie, the *Spring* moderately warme, but exceedingly drie: the *Summer* cooler than usuall, but the *Autumne* intemperately cold. Whence it naturally followes,

That the *Winter* shall prove very seasonable: but the *Spring* not adorning the earth so plentifully as moderate minds could wish for, neither the fruits thereof so good or gorgeous. The *Summer* (and consequently the remainder of the year) very healthfull, but the fruits thereof *ferotine*; Loss and hurt to the fruits of *Autumne*, in quantity, taste, and comeliness, *Omne nimium Natura inimicum est*.

The moisture that will be is signified by the uncertain nature of *Mars*, according to that of *Haly*, *Est Mars natura quidem siccus, sed valde mutabilis, &c.* *Mars* (saith he) is indeed of a drie nature, but withall very changeable: so that sometimes he is of a moist, another while of a drie nature. *Humescitur vero & minuitur calor ejus, quando descendit versus terram, & tunc signat infirmitates & dolores ex occasione sanguinis proventiculi*: His heat is moistned and diminished so often as he descends towards the earth, and then he portends infirmities and griefs proceeding of blood.

Moreover, *In conjunctione vel oppositione Luminarium, que precedit revolutionem anni, si Mars locum Luminarium aspiciat, erunt fulgura, tonitrua & lampades*: If at the new or full *Moone* preceding the years revolution, *Mars* beholdeth the place of the *Luminaries*, lightning and thunder, with lamps or leames of fire succeed the same. And commonly these are accompanied with showers.

*Mercurius in Ariete multitudinem ventorum fortium, succumq*: *Mercury* in the *Ram* forebodes a number of strong and dry winds: and I have often observed, that when *Mercury* is *sub radiis*, the weather is very tempestuous and blustering.

But in judgments of this nature I should give the reasons of all my predictions, would suffice the Reader, and swell my Pamphlet.



to a Book. However, to satisfie the ingenious on what grounds we proceed; and to convince a sort of people, who reflecting on *Marsianus* his Rule [*Si vis divinare, totum contrarium ad unguem dicito ejus quod Astrologi pollicentur,*] suppose we do but guesse at the weather, and believe that if They should say rain, when the *Astrologer* writes faire and dry weather; or calm, when he foretells wind, they should hit the mark as often as the *Astrologer*: I will (once for all) hint a few of the many causes, which either are, or should be considered, by all such as aime at credit or truth in their predictions.

First (then) you must know, that when the *Sun* (according to appearance) wheels to a Star of a hot nature (as to *Mars* or *Jupiter*) it argues a hot or warm disposition of the ayre: if to a Star of a cold nature (as *Saturne* or *Mercury*) a distempered ayre through the extremity of cold. And the mutuall conjunction of Stars that be of one complexion augments the same quality: As the conjunction of *Jupiter* and *Mars*, by the twofold vertue of their heat, make the lower region of the ayre more fervent.

Many *Planets* (especially the superior) in *Northern Signes*, a hot *Summer*, or a temperate *Winter*: The contrary when many *Planets* (the three superior chiefly) are in *Southern Signes*: for so they signifie a cold and moist *Perissasis* of the ayre, and a colder *Winter*.

*Saturne* in *Southerne Signes*, and especially in *Capricorne* and *Aquary*, terrible *Winters* of frost and cold; *Summers* remiss in heat, a famine, an evill increase of wine, and of all such fruits as delight in the *Sun*.

Moreover, when the cold nature of *Saturne* is duplicated by the presence of *Mercury*, it makes the quality of the season colder: but if such a *Conjunction* or *Aspect* of the Planets falls out at the new or full *Moon*, or at any other *Aspect* of the *Luminaries*, the vertue thereof shall appear much more effectually; nay, if within three dayes preceding a new-*Moon*, it addeth vigour to the vertue of such a *Planetary Conjunction*, or *Aspect*.

But when Stars of a contrary nature be united by commixture of mutuall *Aspect*, then shall a temperate affection of the ayre attend the same. The like you may judge, if there happen at the same time *Constellations* of different natures, whereof one produces frost and cold, the other heat, or if one of them bode a drie ayre, the other a moist; for so of necessity a mean is produced.

the influences of contrary Constellations mutually impeding and mitigating one another: As the Conjunction of the Sun, and Jupiter or Mars, (when both in Fiery Signs) brings with it greater heat, than if one were in a cold Sign and the other in a hot.

Furthermore, the full and new Moons that be celebrated in Angles (the Horoscope especially, or Angle of the Earth) are usually accompanied with rain the same day they happen. But here you must note, that the Effects of the Stars do oftentimes shew themselves before they come into partile Configuration, that is to say, during the time of their Access or Application one to another; and sometimes in their defluxion or separation, which the Ancient Græcian Astrologers named *Epichemasin* and *Prochemasin*.

There are some, who (not altogether without reason) erect Schemes to the Apparent times of the Conjunctions of the Luminaries: and (having found the Almucen of the Figure, and observed what Planets be Angular) direct the Horoscope of the Conjunction (allowing one day for every  $13^{\circ}. 11'$  the mean motion of the Moon in one day:) for, that when the Horoscope comes by such direction to any Planet that was then Angular, or to the Lord of the Lunation, some change of air, to rain or snow, or wind, at least a dark and cloudy air, succeedeth.

Consider likewise the Position of the Lord of the Lunation, in the Figure, and the Latitude of the Moon; for, from thence come the winds that occasion Tempests.

Take notice also, when the Moon comes within the beams of the Lord of the Figure, or the Angular Planets, for then principally does she manifest her self according to the nature of the Planet.

The Conjunctions of the Planets with fixed stars not far distant from the Ecliptique, produce a notable alteration of the air: And when the Stars leave one Sign and enter into another, they betoken showers. Yet still a regard must be had to the Qualities of the Signs and Seasons. As if the Lunation be in a Watery Sign, and in the Winter or Spring, then may rain or snow be safely denounced [snow in Winter, if so be a cold Perisphæris is impending:] The general Rule is, *Grandines in Aprilis & Octobris, Nives in Hyeme, in æstate tonitrua.*

A special regard must be also had to the nature of the Earth and Air peculiar to the Horizon you live in, or write for, because that in all places they are not of a like nature: And not less to the

*Windes* that agree to the particular season of the year: forasmuch as they blow not alike in all places; some being *Topicall* and peculiar to one place; others *Chronical*, which come at a certain time of the year: Wherefore *Cardan. 7. Aph. 29. Oportet Calum cognoscere Regionis, & quo tempore Anni sit tempestuosum, tum etiam cui signo Regio magis conveniat, si veritatem in iudicando assequi velimus.*

In the next place, let the *Interval* of the *Sun*, *Moon*, and *Planets* be observed, which consists of the *Aggregate* of the *Sun* and *Planets Orb* upon the access or deflux thereof, and especially in the corporal conjunction of the *Planets*: As in the *Suns Application* to *Conjunction* with *Saturn*, because the *Sun* Orb consists of 12. and *Saturn* of 9. therefore so soon as the *Sun* shall be distant from him, not more than 21. degrees (which number is produced by the Addition of 12. and 9. degrees) the cold commenceeth, and lasts for the most part, until the *Sun* have separated himself 21. degrees from conjunction with him.

In like manner the *Planets*, which have their houses opposite, when they behold one another by a forceable aspect, as the *Opposition* or *Quartile*, or *Trine*, do introduce a memorable change to rain, or cold, or heat: As, if the *Sun* be in aspect with *Saturn*, a cold *Peristasis* of the air, especially if either of them be in watery Signs: In the Sommer time frequent showers, but in Winter cold and snow. So also the configuration of *Mars* and *Venus* do bring for the most part heat and warm showers, *Iupiter* and *Mercury* vehement blasts of wind. And these Configurations of the *Sun* with *Saturn*, *Venus* and *Mars*, *Iupiter* and *Mercury*, are (by the ancient Mathematicians) called, *Portarum seu valvarum Aperiiones*.

Nor must you neglect the rising and setting of the 15. fixed Stars of the first, and the 13. of the second magnitude, recorded by *Ptolomy* in his *Calendar*: For, if upon the dayes that those Starres rise or set with the *Sun*, there be a new or full Moone celebrated, or that some Planet of a conformable nature with those fixed Glories shall rise or set with him, or some other memorable Constellation that day happen, then may you safely predict a notable change of ayre. And this is confirmed of *Cardan 7. Aph. 31. Oportet & exortum & occasum Heliacos clariorum syderum observare, vix enim fiet, ne sub ortu Canicula siccitatis, morbi non vigent, & sub Arcturi occasu imbres.* And indeed unless the rising

ring and setting of the *fixed Stars* did operate something, we should hardly have raine at one time more than another: For (as saith the same Author, 7. *Aph.* 72.) *Incertum est Planetarium concursus.*

Observe also, when the *Moone* or any other of the *Planets* transits the *Angles* of the *Worlds Revolution*, or the *Angles* of the *new* and *full Moones*: for then be sure some change of aire ensueth, according to the nature of those *Planets*.

Moreover if upon a *Conjunction* or *Opposition* of the three superior *Planets*, either amongst themselves; or with the three inferiors, the *Moone* soon after apply unto them by an *opposite* or *quarrelle Configuration*; be assured of raine, or winds, according to the nature of the *Planets* so conjoynd or opposed.

Consider too, the *Eclipses*, *Comets*, and other generall *Constitutions*, for oftentimes they augment or mitigate the speciall: I presume it is not forgotten yet, what vehement and mighty winds we had in *January* and *February* following the first appearance of the *Comet* in *Decemb* 1652. And what incredible tempests were the two last years, on the coasts of *England*, *France*, *Spain*, *Holland* and *Germany*, in the *Atlantique Ocean* and *Baltique Seas*, the *Owners* of the *Navies* thereby scattered, and of the many ships, goods and men that were lost, and therein miserably perished, have cause to remember.

Neither do ye wholly neglect the *Rule* of *Eudoxus*, which *Pliny* tells of (*lib.* 2. *ch.* 47.) viz. That in the space of *four* yeares, not only the *winds*, but all other *tempests* (for the most part) returne to what they were before. For, although that *Rule* of his depends only upon this foundation, [That at the end of *four* yeats next following the *Leap-yeare*, the *Politicall yeare* agrees almost with *Astronomicall*, in respect of time, the *rising*, *setting*, and *mediation* of the *fixed Stars* with the *Sun*; howbeit the *motion* of the *Moone*, and the other *Planets* be far different:] yet because the power of the *Sun* and *fixed Stars* is so great in stirring up of *tempests*, and the *Moone* not far distant from the place opposite unto that wherein she was 4. yeares before, it is probable, that almost the same *tempests* may return: I confess I never observ'd it. But touching the *Mansions* of the *Moone*, I do not regard them, as remembering what *Cardan* admonisheth 7. *Aph.* 57. *Mansiones Lunæ ne inspicias, est Luna vis à loco suæ à loco in signis scro, à Lumine, Planetis, & Fixis.*

And

[14]  
And these are the Rules I thought fit to communicate, concerning the change of the Weather.

## Of the Diseases this Yeare.

NOW as touching the Diseases of this yeare, although it be true, That a drie year is wholesomer than a moist, yet according to Cardan, 3. Aph. 7. *Prædominante siccitate, Febres acuta generantur*: when siccity prevails, acute Feavers are generated: *Excitantur etiam morbi tabifici, Ophthalmia, Capiti & Articulorum dolores, difficultates Intestinorum, & Urinae*. 3. Aph. 10. Diseases also are excited: that lead to Consumptions, Inflammations of the Eyes, griefs of the Head and Joints, Diseases and pains of the Entrails, with stoppage of the Urine. More particularly, the Winter shall abound with Head-aches, Coughs, Hoarseness and Rheums, (which according to Galien) be symptoms of a full head. The Spring with diseases and death of aged men: The Summer with Abortive births and dysenteries, or bloody fluxes, amongst such as be of a Flegmatick complexion: Nevertheless, a Summer colder than usual is very favourable to them that be melancholike or cholericke, though so such this Autumn will be very obnoxious; for it brings with it dry diseases of the Eyes, acute and durable Feavers, Compressions of the Breast, and Exuberances of Black Choler, yet shall it be beneficial to women, and such as are of a Flegmaticke complexion.

Moreover, I greatly fear that England will this year suffer by the Plague or Pestilence: Howbeit we cannot (I confess) judge thereof by the face of the heavens, only as Cardan himself affirmeth, 2. Aph. 132. and therefore (saith Origanus) *Ex Historiæ & experientia pendendum erit, quibus periodicè Regionem aliquam inficiat*: We must gather from Histories and Experience, in what number of yeers it is usually wont to infect any Nation, Countrey or City; it being certain, that in some places there are set times and periods in which the Plague rageth: For, the same Origanus tells us; how at *Francosura* they have found by experience, that about every ten yeers the seeds of the Pestilence hath shewed it self: As in 1506. being the first yeer of their Academy, when Saturn was in the Lyon, in 1516 when he was in Sagittarie, and in 1526. when in the Ram: the like he proves of other yeers. Rep-

also informs us, that whensoever Saturn was in the *Lion*, or in *Aquary*, the countrey of *Wirszenberge* hath been infested with *Pestilent diseases*, and moreover, that the same have been intended or exasperated by the *Conjunction* or *Opposition* of *Mars* unto him. And I remember, it was the observation of our learned Countrey-man *Mr. Camden*, That *Saturn* never passes through a *Sign* of the *Fiery Triplicity*, but he afflicts the *City of London* with a *Plague* or *Pestilence*, or some other *Epidemical disease*: And I willingly agree therein with him; for (having consulted *Historie* for the yeers, in which any great *Mortality* or *Plague* afflicted us) I find, That *Saturn* at or about the beginning thereof in *London* was ever in *Aries*, *Leo*, or *Sagittary* (*signs* of the *Fiery Trigon*.) I will instance a few for better satisfaction.

He was in *Aries* when that universal *Pestilence* first began in *London*, in the 22. of *Edw. 3.*

He was in *Sagittary*, when the *sweating sickness* began in the first year of *Henry 7.* and in *Leo* when that other *sweating sickness* began in the 12. of his *Reign*.

He was again in *Sagittary* upon that third *sweating sickness* in the 9 of *Hen. 8.* and in *Aries* at the beginning of the fourth, in the 20. of *Hen. 8.*

He was also in *Sagittary* in the 36. of *Hen. 8.* when that great *plague* began in *London*, which adjourn'd the *Term* to *St. Albanes*.

He was in *Leo*, when in the 6. of *Eliz.* the *Pestilence* began in *London* after the return of the *Army* from *Newhaven*: And again in *Leo* in the 36. of her *Reign*, whilst that great *Plague* raged in *London*, which caused the *Term* to be again holden at *St. Albanes*.

He was in *Sagittary* in the first year of *King James*, when that great *Plague* began in *London*, which devoured so many thousand.

And was he not again in *Leo* in the first of *King Charles*, when that other great *Plague* began in *London*, which removed the *Parliament* to *Oxford*?

Was he not in *Sagittary* in the eighth, ninth, and tenth years of *King Charles*, when the *Pestilence* again raged in so many parts of *England*?

What strange and unheard of *Pestilential diseases* reigned in *London*, *Oxford*, and other places of the *Nation*, during *Saturn's* progress.



progress through *Aries*, in the nineteenth and twentieth years of the same King? And have we had other or less, the most part of the three years he was last in *Leo*?

Many more I could have instanc'd (for I have them all by me) but I suppose that these few may satisfie the intelligent Reader, if therein he be but half so impartial, as I have been curiously inquisitive.

But the chief *Celestial Causes* (or *Signs*) threatening the *Pestilence* (or other violent diseases) this year, are the *Comet* in *Decemb.* 1652. and the great *Eclipse* of the *Sun* in *August* last, whose point *Deficient* was within 3. *scruples* of the *Revolutional degree* and minute ascending this year 1655. the dire effects whereof began on *S. Andrews day* (the last of *November*, 1654.) this being the 120<sup>th</sup> day from that of the *Eclipse* (agreeable to 4<sup>h</sup>. 57'. the Interval or space of time betwixt the *Sun*-rise on the second of *August*, and the middle-time of the then visible conjunction of the *Luminaries*;) and continue in force two whole years, four months, and four days (proportionable to 2. hours, 19' the time that *Eclipse* lasted) that is to say, till the *Annuntiation* of our blessed *Lady* commencing the year 1657. according to the *Ecclesiastical Accompt*.

*Cardanus* (*Lib.* 15. *cap.* 28. *de Per. var.*) enumerates other signs of the *Pestilence*, which be very considerable, as the *Murrain* amongst *Cattle*, who (because their mouths are inclined downward) do quicklier attract or draw unto them the impure vapours of the earth, and are therefore more and sooner offended, especially those of a moist nature, as *sheep*, *Oxen* and *swine*; for *Goats* and *Horses* are not so subject thereunto, and much less *Dogs*. For, when it continues amongst such creatures, *Men* are easily infected. So likewise an unspeakable multitude of creeping creatures of *Frogs* or *Flies*, are a sign of future *Pestilence*. In the 12. year of *Rich.* 2. and in the month of *July*, whilst the King was at *Sheene* (now called *Richmond*) there swarmed in his Court such a multitude of *Flies* and *Gnats*, skirmishing one with another, that in the end they were swept away with brooms by haaps, and bushels filled with them; after which (saith the Story) there followed a great *Mortality*.

Moreover, the *Plague* is signified by *Fires* wandring in the air, especially if it be soon after the *Spring*: so also by a cloudy and scorched summer without windes: by much rain that is followed



followed with great heat (for this purifies the Water, by which the Plague is generated:.) By a multitude of Locusts dying, (for they endanger not a little the corruption of the Air.) And the Countries or Cities infected do frequently transmit it to their Neighbours, specially those that lie Westward; off them it takes him *Pestis quasi mori Cati diurno, ab Oriente in Occidentem procedere*: The Plague or Pestilence follows the diurnal Motion of the Heavens from East to West: The like is portended by confused sounds in the Night, by Earthquakes and Inundations, which are both the Causes and Signs thereof, as I could manifest by History, if I feared not the want of Paper.

Now (lastly) as touching the Continuance of the Pestilence; Cardan tells us 7. Aph. 33. *Pestis quatuor annis durare nunquam potest*: The Plague or Pestilence can never last fully one 4. years, Which Aphorisme must be understood not of divers places, but of one, Experience teaching us, that it never lasts longer. For example, the contagious universall Pestilence (before mentioned) in Edm. 3. time, although it began in the East and South parts of England. 1534. and continued till 1537. (above 4. years) yet we read not that (in all this time it continued wholly out 4. years in any one Province, Countie, or Citie, nor, notwithstanding it spread it selfe all Christendome over. The Reason whereof I could give you, but that I would avoid tediousness.

**Of Warre and Peace,**

Or Warre or Peace, I cannot say otherwise, then I have al-  
ready in my *Hemero-toposon* for the last yeare 1654, from  
the Place, Motion, and Nature of the Comet therein treated of  
something I may enlarge, something I may (in effect) reiterate  
and the rather because my Booke for that yeare hath come to  
the hands but of a few, being seized on and stifled in the very  
Birth by those malicious Monopolizing Stationers before men-  
tioned, and a simple lying Counterfeit dispersed by them under  
my Name, in stead thereof, throughout the Nation.

[illegible]

if those Causes continue long, and withall be fierce and terrible, so shall the effects be. *Great and formidable Causes* never wanted proportionable events to succeed them. Now forasmuch as this Comet appeared in the 8<sup>th</sup> Period of the greatest of Climactericall Conjunctions celebrated since the Creation, can it otherwise be, then the Fore-runner of a mighty Catastrophe in Humane Affairs? Ney, observe if it introduce not another Administration of *Politic and Religion*, in most of the places unto which it was verticall, or through whose Ascendents passed. For, although it was not exactly verticall to any part of England, yet so close it comes to us, as I presume no wise-man will deny, bus wee have felt the furious effects thereof in a more then ordinary Measure already. To instance the Dissolution of Parliaments, and the Change of Government here in England, were but needless, 'tis knowne (and wondered at) all the World over. Other *Vicissitudes and Changes* are approaching, and can such be, were they ever, without *Warre and Bloodshed*? *Tristis Cometa facies, quid nisi magnarum Principum fata? Color plumbeus, quid nisi mortalium Bella & Pestem denunciat?* The sorrowfull face of a Comet, what else denounces it, but the calamities of great Princes. What the leaden, dull and duskie colour thereof but warres and Plagues to Mankind? — But there are who rayle and exclaime against us for Prognofticating of Wars or Plagues, or Famine, &c. from the colour of Comets, &c. And let them so: Perhaps they may at God himselfe (for what is it they dare not do?) who in the 6<sup>th</sup>. of Rev. describes unto us by the different colours of Horses, *Victory, Blood-shed, Famine, and Death or Pestilence?* Peruse the scrupulously learned Dr. Hammond's Paraphrase, and Notes upon this Chapter: 'tis full of Mystery. — Death, mischiefs, and miseries unto Kings and Princes, &c. For why else did this Comet so hastily ascend the Chaire of Cassiopea, and vanished in that Constellation? *Deus nam Cassiopea sedens in solio Regali Personae illustres & potentes, Gubernacula Republicae moderantes, Cassiopea fixa in a Royall throne, denoteth Persons that be illustrious and powerfull, and such as steer the Common-wealth: to the first of which Death is pretended; to the later Depression or Destruction, Horrid Treasons and Exiles. And this not alwaies in the same or the subsequent years (so that wherein the Comet first appeared) but oftentimes*

in some proportionable time after, when the *Comet* cuts the degree *Ascending*, or some other of the *Hylegiacall* places in the *Genitares* of such persons.

Again: *Changes and Calamities of Empires and Kingdoms*, &c. For, seeing that *Comets* are not contrary to, but over and above the ordinary Nature of Heaven, unto what else should they be referred then *Empires*, which are nearest thereunto of all greatest Humane things, and in which the welfare of all men consisteth? *Quod in Cælo novus Cometa discurrens, hoc est in terris novus aliquis Homo, qui seu Magnitudine Imperii, seu Armis, seu dogmate, præcipuam aliquam de se famam conciet, & ut Cometa terrore, sic iste vi illata, seu alia calamitate magnam generis humani partem exagitet.* Forasmuch as there is in heaven a new *Comet* wandering, that signifies upon Earth some new or strange Man, who shall either by the greatness of his Empire, or his Armes, his determination or decree, raise up some excellent Fame of Himselfe: and as this *Comet* by the Terror thereof, so He by his Power brought with him, or some other Calamity, shall disquiet and trouble a great part of Man-kind. Now who this new or strange man is, or whether he be (yet) in the number of Man-kind, I shall not take upon me either to discusse or determine. Only this, there is at hand a *Direction* of the Sun to the *Trine* of *Jupiter*, which I recommend to the judgment of the learned and honest *Astrologer*: (for if otherwise; he cannot, or will not understand it.)

*Locus Solis in II*

13°. 30'

{ *Locus Fovis in X*

11. 34

{ *Latitudo ejus M. D.*

1. 00

*Ascensio Recta Solis*

76. 24

*Asc. Recta M. C.*

85. 9

*Distancia Solis à M. C.*

8. 45

*Declinatio Solis Septentr. supra Terram*

22. 54

*Circulus Positionis*

7. 9

*Descensio obliqua Significatoris*

108. 34

*Descensio obliqua Promissoris*

133. 49

*Arcus Directionis*

25. 15

{ *Tempus Directionis (secundum)*

{ *Nativoda Institutum*

{ *Anni 25. Di. 276. Hor. 13*

*Quod incidit in Annum 1651 Ianuar. 11.*

Tarditer fugiunt vulnere, fugit ante Caligo :

Et metus atque Horror, Sole Oriente fugit.

A te (————) Radiis sic pulsa, recedat,

Inque suam fugiat, Gens inimica vagum.

Tenascere, Comes Phobos, Stella aurea fulsit,

Et luce insolita splenduit aucta Dies.

Vim geminam Flammam praestes, Tu (————) sa

Ure Hostes ! Populum Lumine restituas !

When that ferall and fatall Comet appeared in the year 1618. it was the judgment of Keple (a great Mathematician and Astrologer) that because there were two other Comets preceded it the same year, and the last was dissected or separated into two parts, Imperium Turcicum dilatatum futurum, & quasi in dua dividendum, quorum alterum Orbem Meridionalem, alterum Septentrionalem esset amplexurum. That the Turkish Empire should be enlarged, and in a manner divided into two: one of which should comprehend the Southerne, the other the Northerne parts of the world. And there is an ancient Prophecie translated out of the Hebrew into Latine, by one Bomechabus (a learned Bishop) which runs to this purpose, viz.

Deus tradet nos, &c. God shall deliver us into the hands of  
 " Barbarians and Saracens, Persia and Cappadocia to captivity  
 " and slaughter, Syria Hee shall drive into a Wilderness, and  
 " the People thereof into Bondage: Cilicia shall perish by the  
 " sword, Greece and Affrick be destroyed: the Egyptians and  
 " People (inhabiting the East parts) of Asia shall pay a grievous  
 " Tribute. Spaine, France, and Germany shall be devoured by  
 " often Warres of the Romans, some shall be slaine, therest  
 " put to flight. And so the sons of Ismael with their entrance  
 " shall obtaine the North, East, South and West. All Nations  
 " shall be under their yoke and tribute: They shall possesse and  
 " become Lords of all the rich Ornaments, Gold and Silver of  
 " rich Men, and of the sacred Temples: Then shall there be  
 " great Tribulation, and the Passage of the Saracens shall be  
 " from one Sea to another, and their Countrey not to be tra-  
 " vailed through: Their way shall be called the way of an-  
 " guish and sorrow.

Melauchton also writeth, that he was told by a Noble-man Ambassador at Constantinople of a Prophecie among the Turks, which saith, they should conquer Hungary, Poland, and some part of

Ger-

Germany : and that afterward their Empire should decline. Neither was Melancthon himselfe of other opinion, inasmuch as it was his usuall saying, *Quando Turca veniet in Germaniam, veniet per Polonium* : When the Turke invades Germany, he shall come through Poland : Nor is it otherwise, if we judge thereof from the Tayle of the Comet in 1632. (as Philip Landgrave of Hesse did the coming of the Spaniard) which threatens the mischiefes thereby signified from the North-East; that is, by the way of Poland.

Learned Men (also) there are, who by no contemptible Arguments of Scripture, prove, That yet there is a notable Calamity to be brought upon the Christians by meanes of the Turke, before the last day: And (to goe no farther then common Reason) what signifie those notable appearances of them every where, especially after the sight of this Comet A°. 1632 in Silesia, and against the Hungarians, yea (which is more) the Emperour himselfe? The manifold preparasions and excursions made but the last yeare against all Defenders of the Christian name, and particularly the King of Poland: who was then also invaded by the Muscovites, and thereby made lesse able to withstand that only common Enemie of Christendome.

Much more might be added to inculcate the danger Christendome is in, by meanes of the Turke pointed at by this Comet. But a people there is will think I have writ too much, if at all any thing of this Nature: However let such know, they may in time have more reason to repent their ingratitude to God in neglecting such Ostenta, then I shall for my reverend regard thereof, and the diligent search I have made thereafter.

It is recorded of Charles the Great, that (beholding and dreading the New-starre which presaged and preceded his Death) hee was very inquisitive what it portended. Eginardus (who writ his History) returns the words of the Prophet Jeremy (cap. 10. 2.) for answer, *Et a signis Colorum ne consternamini, quia consternantur Gentes ab illis*. Feare not the Signes of Heaven, though the Heathen be afraid of such, Unto which the prudent Emperour replies, *Ne quidem metuere ejusmodi Signa, sed Signorum opificem Causam*. Hee did not indeed feare any signes of that Nature, but the Makee (Cause,) of the signes. A most wise saying, and fit to be written in Letters of Gold. For, as Herodotus tells us, *Cum Deus pu-*  
niturus

pitious est Gentem vel Orbem, prodigijs id solet prius significare: when God is about to punish a Nation, a Countrey, or Citie, he is first wont to give warning thereof by Prodigies. And shall we dare to slight or contemne such warnings? Medius (also) in the 24. booke of his *Parænesis* cap. 1. declares himselfe of the same mind; *Loquitur Deus* (saith He) *cum hominibus non modò humanâ linguâ per sacros Vates, ut à peccatis avocentur, et respiciant, sed nonnunquam ipsi Elementis in Formas & Imagines diversas ad eorundem terrorem composuisse* God speaks unto M: n, not only with the Tongues of the Holy Prophets, that they might be reclaimed from sin and amend their lives, but at sometimes by the Elements themselves disposed into severall shapes and images, thereby to affright and terrifie them. And such was the Fiery Spheres seen in the Aire, before the Sabins invaded the Romans. Such were the images and signes of armed men in the Aire at the conflict of the Greeks with the Persians. Such was the sight of the Ravens in the Aire before Alexander the Great his passing from Media into Babilon: such were the Prodigies precurting and concurring the death of Caesar. And such were all those published by Garibius in his Book *de Phenomenis ostentis*, from the yeare of Christ 1641. to the yeare 1652. amongst which the second System observed in the East Febr. 24. 1642. under the Constellation of Orion, concerned this Nation, not a little, as hath beene found by long and wofull experience.

Johannes Tackius (a German Doctor of Physick, and a learned Astrologer now living, in his *Cæli Anomalon*) informes us, that in the Earledome of Artois, this Comet extended forth an arme, and brandished a flaming sword, towards the North and West parts of the Earth.

He sayes likewise, there were scene in Germany many other Prodigies, and some he instances, viz. Horrible Winter-Thunders, and the pregnant soyle labouring of a Dropie, (i.e.) an inundation. The miraculous suddaine rising of a Fountaine. A Mountaine clef't asunder in the Countrey of Iburgia (in the Province of Saxony) and which (one part severing from the other) removed to another place. In another Territorie: Chasmata, or Disruptiones, that is, great gapings or openings in the Heavens: In some places terrible flames of Fire: In others, Voices were heard in the Aire. And that to such as dwell



well near the Mountaines of *Westeravia*, a *Starre* was seene, which shewed at the first with very bright Beames, but soon after assumed the shape of the bowed *Moone* (but greater then she is wont to be) casting out Flames from the middle cavity thereof a sad spectacle, and hurtfull to the eyes of those that beheld it. And that although the face of this mock moone was fiery, yet it cast so clear a light upon the Earth, that the hedges were perceived to be waxing greene. At last (saith he) it tooke the shape of a *sibe* or *sike* destitute of a handle, and without any flames: in which manner it vanished. And this (he sayes) happened on the 12. Calends of Febr. 1653. *Luna ferè silente.*

The same *Tackius* likewise instanceth Letters hee received from Persons of credit, wherein hee had notice given of a *Rainbow* that appeared about the same time, the night being cloudie, and a great murmuring or noise heard in the Clouds, which *Rainbow* was not of sundry colours, as it usually appeares, but exceeding white, and projecting a clear light upon the Countrey of *Alfeld*: which that it was not the light of the *Moone*, being so near the time of the *New-moone*, may be safely concluded without any more adoe. Other *Prodigies* (he saith) there were every where observed almost throughout all *Germany*, but that for brevities sake he omitted them.

Now what else should this *Sickle* signifie, but the excision of *Men* and *Nations*, who in respect of their sins, are as a field of *Corn* ready for Harvest? see *Rev. 14: v. 14.* and so to the end.

What the renting and removing of *Mountaines*, but the *Discords* of *Kingdomes*, and the *Minds* of great *Personages* departing or differing one from another? Not, what are *Mountaines*, but *Great men*, set in the *Highest* places, and lifting their *Heads* above other *Mortalls*?

What else signifie *Inundations* or the *Over-flowing* of *Rivers*, but the entrance of strange *People* into the Land? [The waters which thou sawest, where the *Whare* sitteth, are *Peoples*, and *Multitudes*, and *Nations*, and *Tongues.* *Rev. 17: 15.* See the learned *Hammond's* *Paraphrase* upon the Text.

And, the Appearance of a decoloured *Rainbow*, what is it, but a token of the wrath of *God*?

This Author further tells us, That in *Autumne* 1652, they had a monstrous growth of *Mast* or *Ascorpon* in many places.



places of Germany, resembling the Heads and Teguments of the Turks. That the Comet was attended with great and destructive Fires in many places, as at Paris, Constantinople, and elsewhere. To also, that Yferloo ( a town in the County of Marchia ) and the Prison at Rudelslad, with many other Houses, crished by Fire. I could wish no honest Men had cause to complain of the like here in England.

But that which I read in him with greatest admiration, is that he reports out of *Caspar Lib. 3. viz.* That in the year 1554. not farre from the Citie of Harmstad in Transylvania, this following writing was observed in Heaven, in faire, and legible Characters;

I.N.R.I. M.D. L.V.I.I.A.R. E.I.N.E.N.D.E.

D.I.S.E;S.R.E.I.C.H.S.

And that at Freiburge the same year, on a very faire day, *De. nostrum Iesum Christum Tridi. insidensem conspectum fuisse* Our Lord Iesus Christ was beheld sitting upon a Rainbow, as if upon his Tribunal, to denounce the universall Judgment.

Now what I pray you should such signes ( beheld 120. years ago ) signifie, but that like as our Fathers before the Flood ( whom God had indulged or respited 120. years for their conversion, and doubtlesly no lesse forewarned by *Prodigies* ) wee might be exhorted to repentance and amendment of life, and with pious lamentation and mourning unto God, divert or extenuate the calamities approaching upon the World?

But to draw somewhat nearer our own times, it may here be not unworthy our notice, That within the space of 151. years last past ( this present being included ) there have bene no fewer then 212. Eclipses of the Luminaries, viz. 129. of the Sun, and 87. of the Moone: whereof 71. wee ( the Inhabitants of Europe ) the other 141. they of Asia, Affrica, India, and about the Antartique Pole ( not without great Horror ) have observed: Besides, two great Conjunctions, two new Starrs, and six Comets.

And what signified those Clappings and Strange Apparitions in the Heavens, and those gapings of the Clouds Anno 1644. those Parelis or Mock-Suns the same and the 3. following years here in England, but the troubles and changes which have since followed?

What

What that irruption of Waters at Amsterdam in the beginning of the year 1650?

What that Inundation at Bilbo in Spain the following year; 1651. but *Populorum et Gentium hostilium adventum*? The Inroads of People and Nations (their Enemies) into those parts? Cardan Lib. 14. de Rer. var. pag. 703.

What the unseasonable untimely growth of Apples and other Fruits? The breeding of Roges three Months before their accustomed time ( which my self can testify upon my owne knowledge, three years ago in the Place where I dwell, ) but the too soon and untimely access of mean and unworthy persons ( such were many of the last dissolved Parl. ) to Nests or Places of Honour and Trust: and the abortive issue of their too too prominent Designs and Actions?

What the three yeares last past, whilst the Heavens were as Brass, and the Earth as Iron (Deut. 28. v. 23.) but *Inopia et diram Necessitatem*; A Dearth and dire Necessity to enquire? Card. lib. 12. de Rer. var.

What the warm blood that rained at Poole in Dorsetshire June 20. 1653. & those dreadful claps of Winter-Thunder and Lightning, Decemb. 19. 1653. and the fierie Lyamings soon after the following Spring ( observed in the Heavens for severall nights together, ) but that ——— which I must be silent in?

I find recorded in Suetonius a very memorable Accident occasioned by a Flash of Lightning, which struck out the first Letter of *Cesar Augustus* ( his name ) inscribed upon his Statue: wherupon the *Augures* divined, *Centum solas dies posthac visiturum*: That he was to live but just 100. dayes after, which number the Numerall Letter C. betokened: and that it would come to passe, that he should be registered among the Gods, because of S A R ( the residue of the Name C A E S A R ( in the Tuscan Language ) signified God. ——— But to proceed, *Quidam augures* ( the same )

What else should be portended by that *Prodigy* scene in March 1654. In the Northerne parts of England; viz. Two Armies encountering one another, but the *Warres*, *Bloodshed* and *Slaughter* that hath and is to succeed within these Dominions of England and Scotland?

Not fearing to get up, nor falling downe, *Non timens ut existeret, ne cecideret* ( the thoughts of standing to a *Crowe* )

[Great things, and things incredible are they  
 That *Catalin* attempts, to make His way,  
 The greatest Evils He can, the blackest Sin,  
 What not, to make Him more then *Catalin* ?  
 Nor shall gray haire: ( despairing of successe )  
 Repose in quiet, or adventure lesse:  
*Galba's* thicke Limbs (when aged seventy three,  
 And buckled up in warlike Armory)  
 To guine an Empire, stoutly durst withstand  
 The treacherous blowes of *Otho's* bloody hand.

And lastly, ( but not the least to be taken Notice of )  
 what the two prodigious Swarms of Bees (those Monar-  
 chicall Creatures) that came murmuring through the Aire,  
 ( as if offended at all Governments but their own; ) one, the  
 13. of June the last year 1654. in London (the Metropolis of  
 England) where it fix'd upon a man as he pass'd the Street in  
 Covent-Garden. The other (upon the 21. of the same Month  
 and in the same Citie) which clung to the end of a Cart near  
*Somerset House* in the Strand, but what these times will never  
 indure to beare of?

Such Conjectures: (for more they must not now be called)  
 as have anciently been pass'd upon the like Prodigies and their  
 Issue, *Vingil* informes us of, *Æneid. lib. 7.*

### Of the State, or Condition of Man.

AS touching the Condition of Man, forasmuch as we daily  
 see some Men (of all Qualities) to flourish at one time,  
 and at another time to be press'd with mis-fortunes and ad-  
 versities: yet this not alwaies through their own circumspection  
 or evill doings, but by a celestially cause and inclination  
 (not obvious to all) I say, that the persons signified by *Mars*  
 (Lord of the Revolution) are they that shall this year weare the  
 Heiber: namely, the Princes (and others) ruling by Tyranny  
 and Oppression, new-Conquerors and Usurpers, Generalls of  
 Armies, Colonels, Captains and Commanders, all manner  
 of Souldiers, Physicians, Apothecaries, Chirurgeons, Astro-  
 mists, Gunners, Marshalls, Sergeants, Belliffs, Smiths, Ar-  
 mours, Cutlers, and the like. See my worthy friend *M. Lilly's*  
*Injunction* Pag. 67.

Those

Those signified by *Jupiter* (*Combus* of the *Sun*) shall be (as *Haly* saith) like to *Captives*, *Quorum vires sunt vincula & Argata*, whose strength is in chains and fetters: Such be even all *Judges* and *Senators* (in the worst sense) *Churchmen*, *Bishops*, and *Priests* (in the best sense :) Also those that call themselves *Ministers* or *Teachers* (of *Non-sense* :) *Chancellors*, *Counsellors* and *Civilians* ; all manner of *Lawyers* and young *Students*, &c. But let some of these be of good cheare ——— The time is at hand : and it is but waiting the leisure of Heaven for every one to have *His Right* either in *Person* or by *Proxy*.

In *Anni Revolutionibus*, si *Luna debilis & peregrina* applicuerit infortunis *Saturno* vel *Marsi* potentibus, denotabitur *Populo infelicitas, depressio, impedimentum, in negotiis* ; defectus *visus & lucris*, multaq; infirmitates *Populum* affligent. If in the yeares *Revolution*, the *Moone* being weak and peregrine apply to either of the infortunate *Planets*, *Saturne* or *Mars*, in a powerfull *Posture*: then shall *Infelicitie*, *Depression*, *Impediment* in their affaires, want of *Provision* and *Gainge*, be denoted to the *People*, and many infirmities will afflikt them. And this the rather, because of the *Proximity* of the *Dragons Tayle* to the *Cuspe Ascending*, which hath likewise signification upon the *Common-People*, or generall state of the *Nation*.

For, the *Head* and *Tayle* of the *Dragon*, although they be not *Starres*, but only *Intersections* of the *Ecliptique*, yet have they the *virtue* of *Starres*, and sometimes greater then they. The reason is ; because that in these *Intersections*, the *Eclipses* of the *Luminaries* alwayes happen, by meanes whereof they doe marvailously contribute in the *Changes* of things, when joyned with the *Planets* especially, and accordingly alter the *Quality* of the yeare, as hath been observed by long *Experience*. Therefore not now to be questioned.

Thus farre have wee briefly touch'd what I judged necessary or safe to be taken notice of in this *Revolution*, and the *Causes* or *Signes* preceding and concerning it : (I know much more may be read in the *Figure* ; but this i'm resolved shall suffice ; for,) now it is high time wee reflect upon

### The Eclipses 1655.

**P**tolomy and the *Ancients* very seldome (or never) gave judgment upon *Eclipses*, *Great Conjunctions*, or the like, be-

fore they happened : and that first they had observed by *Instruments* the precise times thereof. Nor indeed could they very well the contrary, wanting the many curious *Observations* later *Ages* have made, and the benefit of those excellent *Tables Astronomical*, built upon that Foundation.

And (to deale candidly) I could wish it were drawne into *Custom*, to doe yet no otherwise our selves : For, although it be true, there can no considerable error be committed in the *Degrees deficient*, or the places of *great Conjunctions*, and the like, yet as to the *true Times* of all or any of these, the hazard is obvious, whilst depending upon *Tables* requiring *Reduction*, wee know not how happily wee can performe it beforhand : So that erring in the *moments* of *Eclipses* or other *Configurations*, we cannot but the like in the *Times* their *Effects* begin, and continue. Howbeit, the *Effects* of the *Eclipses* this year but a litle concerning us, nor the *Guerdon* (otherwise) encouraging, it shall suffice that we rest contented for the present, with what the *Tables* afford us.

The *Inhabitants* of this *Earthly Starre* shall twice, this year, be deprived of a part of the *Sun's Light*, by the *Moons* Interposition. Once, the 27. of *January* 33. min. after *High-Noone* : but not to the *Quantitie* of one *Digit* in any part of *England*. To other *Regions* which incline more to the *South-West* (in *France, Italy, Spaine, the Fortunate Island, &c.*) it will appare much greater : and in the *South Latitude* of 30. 23'. viz. in the *Counreys* that adjoyne upon the *South Coasts* of *Affrique*, the *Sun* shall be almost totally darkened, in the 17. 54'. of *Aquary*.

It threatens (*Astrolologically*) *Publique Thefts* : or what wee (modestly) call *Plundering &c. Robberies, Rapes, Earthquakes* in the *Counreys* naturally subject thereunto) and *Famine*, with *Monopolies*, and other ungodly *Devises* of pilling, and polling the *Over-riden People*.

The second time, on the 23. of *July*, 24'. past one in the *Morning*, but not visible in any part of *Great Britaine, or Ireland, &c.* because the *Luminaries* are then both under the *Earth*, and the *Latitude* of the *Moone Southerne*.

This happens in the 9. 27'. of the *Lion* : which foreshewes the death of a famous *Prince*, or (if not) his many *Misfortunes* : with great *Scarcity* of *Corne* and *Graine*.

*Andreas Argolus* (a great *Mathematician*, and an eminent *Astrologer*)

*Astrologer*) in his *Ephemeris* for this year, gives us two *Eclipses* of the *Moon*: viz. One the 8<sup>m</sup>. of *July*, the other the 7<sup>m</sup>. of *August*. But this *Noble Author* sorely mistakes in his *Calculation*: for there cannot be (this year) any other *Eclipse*, either *Lunar* or *Solar*, then what I have here mentioned; as time will manifest.

Thus farre I have proceeded in the *General Accidents* incident to mankind, &c. from the *Comets*, *Eclipses*, *Revolution* of the *World*, and other extraordinary *Signes* and *Causes* formerly mentioned. Now, to know the particular persons concerned therein, and on whom their *Effects* shall fall, the *Happiest* or *Heaviest*, it were requisite that I first knew and perused their respective *Genitures*; for, by that means I might discover abundantly, the *Rise* and *Fall* of some who act their parts so eminently upon the *Stage* of this *World*; what men or women shall have *Fortune*, or *Misfortune*, peace or *discord*, *gaine* or *losse*, *comfort* or *discomfort* in their enterprizes, and actions, *health*, or *sickness* in their *Bodies*, and when: In a word, any thing that concerns *humane affairs*; (for with those that be *divine* or *supernaturall*, *Astrologers* meddle not.) But as I trouble my self with few *Nativities*, nor (of those few) consider any, unlesse of good and signall concernment, or such as I shall be peculiarly (and upon good terms) injoynd to look into: so shall I forbear all further enquiries this year; except after what my selfe or intimate friends may occasionally thinke fit for private satisfaction in. And 'tis hoped by Me, that what I have here written will not be found offensive to any body, but those *Monopolizing Statesmen*, whom nothing will satisfie but my *ruine*, which I hereby assure them of, rather then the least partell of my *Proprieties*; and if yet my *Eares* must needs be *Hornes*, 'tis fit those *Fellows* should wear them.

*Confederates* in *Mischief* quickly fall:  
Their *Ruine*'s sure; oft-times *Reciprocall*.

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Deo protectori nationis omnis honor  
& gloria.

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FINIS.



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